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tion another fact of interest, but not of course a novel fact, namely that the Hopi carry their fondness for equating clans even into the clan system of the Navaho. This equation of the so-called Navaho Rabbit clan¹ and the Hopi Tobacco clan may be the source of the Tobacco-Rabbit clan classification that has puzzled observers.²

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NOTES BY G. COMER ON THE NATIVES OF THE NORTHWESTERN
SHORES OF HUDSON BAY

The Southampton Island Eskimo.—These numbered 58 all told in 1899, inhabiting the southwestern shore from the Bay of God's Mercy to the southern end. That summer the steamer *Active* built a whaling station on the island and brought over one hundred natives from other parts of the coast to work for it. Three white men were also there for the greater part of the time. This occupancy proved fatal to the Southampton Islanders of whom, by the spring of 1903, only one woman and four small children were left. These were transferred to Repulse Bay by the *Active* along with the other Eskimo, when the station was removed to that point. Later the woman died, leaving at the time of writing (1907-9) only the four children—one boy and three girls—out of what, judging by the old dwellings, must formerly have been a considerable tribe. The children were adopted by Eskimo of the Aivilik tribe.

Burial Customs of the Southampton Islanders.—The body seems to have been laid head toward the east, with a wall of stones around it and a flat stone on top. Several of the implements which the deceased had formerly used were laid under a stone near the head of the grave and near by was another stone on which the mourners would sit while they talked to him. A man whom I knew, Kum-er-kaw-yer [Kama Kauyaa] by name, requested that, when he died, he should be buried in the ground-ice so that when the ice broke up and went out to sea he would go out with it; then his spirit would be able to look out for and protect his people when they were out on the ice or in their kayaks. Afterward those who

¹ In Matthews's list of Navaho clans ("Navaho Legends," *Mem. Amer. Folk-Lore Society*, v, 29-31, 1897) I find neither Rabbit nor *k'achin* included. The other clan mentioned in my notes, *kiaani*, is perhaps identifiable with Matthews's *kinaá'ni*, High Standing (or Stone) House, a group said in the legends to live near such a house.

² See Kroeber, A. L., "Zuñi Kin and Clan," p. 144, *Anthrop. Papers Amer. Mus. Nat. Hist.*, vol. XVIII, Pt. II, 1917. The suggestion of Navaho provenience is supported by the fact that the classification occurs only among the Hopi. (This clan is extinct at Zuñi, and therefore the question so far as that Pueblo is concerned is doubtful.)

went hunting in either manner threw some gift into the water to Kum-er-kaw-yer's spirit supposing that success would attend them in consequence.

Methods of Carrying Children.—It is the custom of the native women to carry small children on their backs, and there are two ways of doing so. One is to let the child lie pressed against its mother's back with its feet forced up to its body, the knees well spread and held up by a strap, both ends being at her throat. The other way, generally in vogue among the Netchilik and also at Tununiq (Ponds Bay), is to let each leg of the child go down the sleeve of the woman's coat. In either case, of course, the garments of the mother are made to fit the requirements.

Social Advancement among the Iglulik Eskimo.—One of the young natives in the vessel's employ caught a wolf in a trap, and that night, in accordance with the custom of his tribe (the Iglulik), he slept with his clothes on. His position as a hunter was elevated in consequence. This custom prevails among the Tununiq or Ponds Bay natives.

Aivilik Birth Customs.—When a child is born the woman's husband should do no work for three days. Otherwise the child's body will be covered with bruised spots. The navel string must be severed with a piece of sharp white quartz instead of a metal knife.

Customs and Beliefs Noted at Cape Fullerton.—When a hunter finds a young seal born prematurely he saves the skin, and afterward, when the ground shakes or loud noises are heard such as thunder, he beats the ground with it and all becomes quiet again, the bad spirits all leaving.¹

When a bear kills a seal and eats it it would be supposed that the skeleton would be torn apart, but this is not the case. I have seen such a skeleton on the ice and have wondered how it could be preserved in a perfect condition, but the natives say it is the custom of the bear never to break the bones apart. They think this is done by the bear so as not to offend the seal's spirit or *Nude le a uke* [Nuliayuq], the goddess who is the mistress of life.

Natives of different tribes assert that when a deer drops its young prematurely it does not dig holes in the snow to procure its food for the remainder of the winter, but waits until another deer has cleared away the snow and has afterward left it. This is said to be in compliance with the laws of the goddess.

NOTES ON THE NEZ PERCÉ INDIANS

THE following notes were recorded by Livingston Farrand in August, 1902, the informant being a Nez Percé Indian named Jonas Hayes.

¹ See Boas, The Eskimo of Baffin Land and Hudson Bay, *Bull. Am. Mus. Nat. Hist.*, vol. xv, p. 146.